

The Missionary Helper

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Summer's Oversoul



O earth! thou hast not any wind which blows
That is not music. Every weed of thine,
Pressed rightly, flows in aromatic wine;
And every humble hedgerow flower that grows,
And every little brown bird that doth sing,
Hath something greater than itself, and bears
A loving word to every living thing—
Albeit it holds the message unawares,
All shapes and sounds have something which is not
Of them. A spirit broods amid the grass;
Vague outlines of the everlasting thought
Lie in the melting shadows as they pass;
The touch of an Eternal Presence thrills
The breezes of the sunset and the hills.
Sometimes—we know not how, nor why nor whence—
The twitter of the swallows 'neath the eaves,
The shimmer of the light amid the leaves,
Will strike up through the thick roots of our sense,
In the gray earth's green dawn something doth stir,
Like organ hymns within us, and doth awe.

—Richard Realf, in *Congregationalist*.

FROM THE EDITOR'S DESK



Summer days bring their special opportunities of service, either through the Sunshine Society or by way of the daily needs of kindness and helpfulness all about us. What wise man said that kindness is "a language which the dumb can speak and the deaf can understand"? A friend who is very ill remembers what discomforts many others, as ill as he, must suffer who have not the same material blessings or loving ministrations, so he sends a contribution to help ease another's pain. Such a gift must bless both the receiver and the giver, and help to make

"That best portion of a good man's life,
His little, nameless, unremembered acts
Of kindness and of Love."

As we study about our, and other, native workers, this month, let us pray especially that the revival influences, that have been so marked in their immediate results, may continuously vivify and make more practically useful the daily lives of those so touched and uplifted, and that through them many others may be awakened....Rev. Mr. Griffin wrote to *Our Journal*, on the 27th of January, "Today is the Thanksgiving offering and a band of children are singing through the streets, while the people are making their offering of rice, vegetables, etc." Do we make our Thankoffering as joyously or as liberally? That poor, humble blind man of Korea, "Elder Keel," calls his Thank-offering box "A box of joy and gladness." It is an inspiration to read the story of his life and that of Tiakwa, a Nugour woman, which are told in the *Missionary Review of the World for July*....You will all be interested in Miss Butts' article in this HELPER. Next month she will tell us about Zenana work. Another missionary sends us the beautiful hymn by Rev. Mr. Hamlen, and writes, "It came to him one Sunday morning after baptizing two young men. As he was returning home, the tune of Annie Laurie was in his mind and he wished for words to express the Savior's love, to that sweet tune, and these words came, almost like a gift from above."....Miss Coombs wrote from the hills, where she was spending her vacation, "This is a delightful spot and I'm getting the wheels oiled for freer, easier work when I go down. This is the home from which Dr. Phillips went to his waiting 'mansion,' and these are the dear ones who

waited on him in his last hours here. We often speak of him and dear Mrs. Phillips." . . . Miss Dawson wrote from Balasore, April 30, "There is a great deal of cholera among the people. Last Friday, out of nine houses that should have been visited four had either dead or dying in them. One woman asked me which way I was going, and when I told her, she said, 'Don't go that way, you'll have to step over a corpse in the road if you do.' An old woman had crawled out of her house in the night and died in the road. Her daughter, a Zenana pupil, was dying inside when we were there. I never realized so fully before what these outbreaks mean. One inquires for this one and that one and the reply is, 'Oh, they have died of the cholera.' *Dying, and without God.* That thought has burned itself into my mind, and I want to go forth with greater energy to give them the Gospel while there is time." . . . The hearts of many members of the W. M. S., especially her fellow workers in the Board, turn tenderly to Mrs. Osgood, whose husband, Rev. J. C. Osgood, passed into the larger life on June 14. On the 15th, which was their wedding anniversary, services were held in Porter Memorial Hall at Ocean Park. . . . The review of Christian Missions and Social Progress is necessarily held over to another number, but the three volumes will be on Mrs. Chapman's literature table for examination, during the Woman's Convention, at the Park, and we hope that each auxiliary will be able to get these valuable books of reference. . . . The W. M. S. has recently issued a new leaflet entitled "The Working Auxiliary." It is full of suggestion and you want it. Mrs. Chapman will furnish them for one cent each or ten cents per dozen. . . . A native Christian in Alaska came seventy-five miles, in his canoe, to Sitka that he might have a sign painted for his house, and this is what he wanted on the sign: "Who is a Christian? So am I." He said: "There is no Christian in my place; but if one should come here, I want him to know that I am a Christian, too." . . . A Greek woman employed in the American hospital in Cæsarea, Turkey, was stirred by a revival. She straightway asked leave to visit a woman whom she had injured and to whom she had not spoken for ten years. When she trudged through the snow three or four miles to ask her enemy's forgiveness, her relatives were sure that she had gone daft; but the next day, when she came back to the hospital, she said, with glowing eyes: "We made peace, and now the stone in my heart is gone."

MY SOUL'S REDEEMER

BY REV. GEORGE H. HAMLEN

(Tune:—"Annie Laurie")

Come, sing my soul's Redeemer,
 So tender, kind and true;
 Himself the Lord of Glory,
 Yet stoops to me and you:
 Yet stoops to me and you,
 And woos our love alway;
 And to Him, my Saviour Lover,
 I give myself for aye.

No love like his compassion,
 No wonder like his grace,
 And no kindness like his mercy
 To those who seek his face:
 To those who seek his face,
 For He woos our love alway;
 And to Him, my Saviour Lover,
 I give myself for aye.

He comes with peace and pardon
 To seek me for his own;
 At my door stands patient, pleading,
 Would make my heart his throne:
 Would make my heart his throne,
 And woos my love always;
 And to Him, my Saviour Lover,
 I give myself for aye.

My Saviour is so precious,
 So near and dear to me,
 That my soul is filled with longing,
 His radiant face to see:
 His radiant face to see,
 For He woos my love alway;
 And to Him, my Saviour Lover,
 I give myself for aye.

Balasore, India.

Two little words in our language I always admire, try and trust. You know not what you can or cannot effect until you try; and if you make your trials in the exercise of trust in God, mountains of imaginary difficulties will banish as you approach them, and facilities will be afforded which you never anticipated.—*John Williams, Missionary to South Sea Islands.*

OUR NATIVE WORKERS

BY MISS ELLA M. BUTTS.

The importance of the work done by native Christians in our mission field in India is often little understood, and, consequently, underestimated by many in the home churches. If the Gospel message is to reach the masses of India, if Christianity is finally to prevail over idolatrous, superstitious Hinduism and arrogant, sensual Mohammedanism, as we believe it will, the glorious result will be chiefly accomplished, so



NATIVE PREACHER'S HOUSE

far as human agencies contribute to it, by native workers—by men and women trained for service by wise, devoted, broad-minded missionaries, able to instil into the naturally somewhat timid and indolent native mind much of their own zeal, courage, energy and perseverance; by native men and women who, above all, have been filled with the Holy Spirit and made willing to sacrifice all worldly ambitions to win the souls of their fellow countrymen.

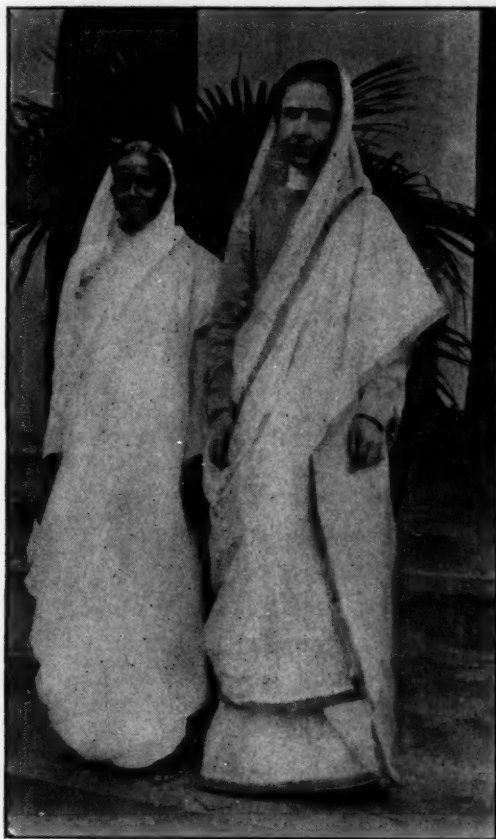
Quite aside from the important considerations of his adaptability to the climate and the relatively small cost of his maintenance, a little reflection will convince any one that the native Christian possesses certain natural qualifications for efficient work among his own people, which

even the best foreign missionary seldom acquires, in like degree. Rudyard Kipling, whose knowledge of the people of India is phenomenal, commenting on a much-to-be-regretted mental attitude of ruler and ruled in India, says in effect, "The two races are continually gazing at each other across an abyss of misunderstanding." It is difficult for the historically, scientifically and practically educated missionary to comprehend the peculiar mental bias, the secret motives of action, the seemingly groundless hopes and fears, the strong scruples and prejudices, of a people who have no historical sense, who are ignorant of all scientific facts, and who for ages have been taught to believe as religious truth, the most senseless myths, the most absurd traditions, and the most degrading superstitions. The ability of the native Christian preacher or teacher to put himself in the place of his hearer, to enter, so to speak, all the nooks and crannies of his mind and comprehend its workings, must be a valuable aid in persuading, convincing and leading that mind from darkness into marvelous light.

Another natural advantage of the native worker is his greater familiarity with all forms of the language of the people to whom he speaks. The common people need to have the truth presented in a very simple and concrete manner, and yet in what is to them an attractive manner, calculated to arouse attention, appeal to the emotions, and impress the memory. As an important aid to this end the intelligent native Christian commands a wealth of colloquial phrases and striking idioms, of homely proverbs and quaint figures of speech, of quotations from their own sages and poets, and of apt illustrations, drawn from that intimate knowledge of manners and customs, of the conditions and environments of their daily lives, which few foreigners ever acquire. If, in addition to his natural and acquired abilities, the native preacher possesses much of the "Mind of the Master," it may be said of him as of the Great Teacher, "The common people hear him gladly."

Who are our native workers, and what are they doing? The preachers—ordained, licensed and laymen—may first be mentioned. Among the ordained preachers, who are all good men, the present pastor of the Midnapore church, Rev. S. N. Rai, stands pre-eminent as an example of the wonderful transforming power of the Gospel and of the efficiency of a talented, earnest, spirit-filled native Christian worker. A high caste Hindu by birth, he was converted when a young man, and trained in our Bible school under Dr. J. L. Phillips and Dr. O. R. Bacheler. He knows

English sufficiently well to have been much benefited by reading the works of such men as Spurgeon, Moody and A. J. Gordon. A natural orator, an eloquent speaker, he possesses the ready ability to adapt his style to his audience, speaking with equal ease in the pure, ornate language of his educated countrymen, or in the simple colloquial language



MISS DAWSON AND MARIAM CURTIS

which unlettered women and children of the country villages can understand. His utterance is rapid, but his words are so forceful and appropriate, and his enunciation so perfect that no attentive hearer fails to grasp his meaning.

But our good Brother Sachi, as we love to call him, has many more arduous tasks than preaching or leading prayer and revival meetings. He must be mediator and peace-maker in all family and neighborhood

quarrels, in the entire Christian community. He strives to win the love and confidence of the boys and young men, that he may guide them, warn them and help them to resist the fearful temptations that constantly surround them. If they fall, with aching heart he spends anxious days and often sleepless nights in earnest, prayerful efforts to bring them to true repentance. He visits the sick and afflicted, buries the dead and comforts the mourners. In addition to all these pastoral duties, he teaches an hour or two daily in the Bible school, and, when able, preaches in the bazar, and sometimes goes to other mission stations to hold revival meetings. All his energies are devoted to his work, much of which is very trying to one of his loving, sensitive, spiritual nature.

In the Midnapore Q. M. there are several promising young preachers, among whom are Koilash Mahapatra at Khargpur, Amrit Maiti and Chandra Mishra at Chandrakona, and Joseph at Kalamatia. Koilash is pastor of a small church, and doing good work among a large population of railway employees of different native races, to whom he preaches and talks in three languages. Bengali, Oriya and Hindi. He has baptised several converts.

Chandrakona is a large town and the two preachers with their wives are the only Christians in the place. Last February I spent a week there and was much pleased with the spirit shown by these young workers. With tracts for distribution, and Gospels for sale, they go into the streets and markets of the towns and sing, read the Bible, talk or preach, to all who care to hear. Some listen respectfully and attentively, some try to entangle them in useless argument, some treat their message with scorn and ridicule, while many are utterly indifferent. The preachers also visit the neighboring villages, the fairs and markets in the vicinity.

Close by the little mission compound is a wide-spreading banyan tree, under the shade of which, almost every day, from fifteen to thirty cartmen stop to rest and feed their tired bullocks, and cook and eat their rice. The preachers thus have a good opportunity to talk with men from distant villages and give tracts to those who can read. Some of these men when they come again ask for another tract or want to buy a Gospel. (It was a half-penny Gospel, bought out of curiosity, which forty years ago, led to the conversion of Amrit's grandfather, Koilash's father, and several others.) The proximity of these cartmen, many of whom remain under the big tree all night, has its disadvantages. The dust in the dry season and the mud in the rainy season, stirred up by the tramping of

so many oxen, is extremely disagreeable, but even worse is the liability of being robbed by some of the cartmen. In spite of the heat our preachers, in this and other out-stations, must fasten up very closely at night. When I urged that the board shutters of the one little window ought to be left open to give a better circulation of air, since, surely, no one could reach through the upright bars, only three inches apart, to steal anything, I was told that they had been left open till one night a garment had been stolen from a rack at the opposite side of the room, the thief, presumably, having fished it out between the bars with a long bamboo pole.

Chandra's wife is a very sweet Christian woman, one of my best pupils while a member of my Bible class. Naturally timid and reserved, I was very glad to find that she is proving a true helpmate to her husband in his work. It is not prudent for so young a woman to go outside her own house, to work as Zenana teacher or Bible woman, in such a place, but Hindu and Mohammedan women come to the house, sometimes to sell rice, fish, or vegetables, but oftener out of mere curiosity. Kumadini—that is the little woman's name—makes good use of such opportunities. She sings a sweet hymn, explaining its meaning, or reads a passage from the Bible, with simple comments, or it may be an interesting tract or little story which she reads, or she may have the courage to tell them something of what the love of God means in her own life. Her gentle, sympathetic manner attracts them, and they often come again, "to hear the singing." She is teaching some little girls to sew, and to sing, too. One boy in the neighborhood has become so much impressed by her teaching that he says he shall "never worship idols any more, but pray to the one God." Kumadini has no children, so she has more time for such work than Amrit's wife, Nellie, who has three little ones, to whom she is a faithful mother.

The work done by these two preachers and their wives is typical of that done by others in the other out-stations of the mission.

The Christian women employed as mission workers in all our principal stations are usually classified as Bible women, Zenana teachers and school teachers. Before appointing these workers, the local church committee is consulted as to their fitness. Exceptional qualifications are essential for a Bible woman. Besides being familiar with Bible truth and having courage to talk with more publicity, if necessary, than is required of a Zenana teacher, she should be a good singer, no longer youthful in

appearance, one who never quarrels with her neighbors, no tale-bearer—in short, one above reproach in all the relations of life. Bible women are generally widows, without small children.

For many years Ramonie and Ellen, both widows of preachers, were the Bible women at Midnapore. Three or four years ago Ellen died, and for a long time there was no one to fill her place. Among those who received a special blessing during the revival of '06, was one of the Zenana teachers, Nettie, who had previously been too timid to be thought of as a Bible woman. Now; however, she is willing to do anything for the Master, and makes an excellent companion for Ramonie, in Bible work. These two women were with me while I was at Chandrakona. In the morning they went from house to house about the town while I visited schools. In the afternoon I went with them to some little village of mud-walled huts, a mile or more across the rice fields. Entering the yard of one of the larger, tidier-looking huts and finding women at home, we were given pieces of straw matting or coarse canvas to sit on, while the children would dart away to summon all the other women and children to come and see a "mem sahib and two other strange women." As the two Christian women sang, as many as twenty-five to forty women and children sometimes gathered about us. Not one of these women could read, but some of the boys were eager for tracts, which they promised to read to the others. The faces of most of these women showed that life was to them but a thankless struggle—no peace or joy in this world, no hope of anything better in the future. On entering one house we heard loud wailing, and on inquiry, learned that, the day before, news had come of the death of the eldest son-in-law of the family, and this mother had spent the whole night in loudly lamenting the cruel fate of her widowed daughter.

Though some women, both in town and country villages, defend their own religious customs and make sport of what is told them, whole others, particularly of the Brahmin caste, to avoid listening to contaminating doctrines, claim to be too busy with household duties to receive visitors, and do not invite the Bible women to remain; still, in general, they are welcomed and treated more respectfully and listened to much more attentively than they were twenty, or even ten, years ago. Often they are urged to "come again soon."

"Miriam Curtis," whose picture accompanies this article, is one of our best Bible women. Her home is in Balasore, and Mrs. Smith loved

her very much. She has been a Bible woman many years. Miriam is an aunt of the young preacher, Amrit Maiti, his father's sister.

In the matter of giving our Indian Christians are far ahead of the average church member in this fair, prosperous land. The larger churches are self-supporting, that is, they pay their pastor's salary and other running expenses of the church. A few of our people give a tenth of their income. In Midnapore nearly all the church members—certainly all the mission workers—give five per cent of their income as their church subscription. Besides this, the majority give to the Home Mission Fund and to the church Poor Fund; the young men give something to the C. E. Society, the children drop their half-cent pieces into the Sunday school boxes, and the sisters give their mites to the local W. C. T. U.

Now, dear friends, suppose you were trying to feed and clothe yourself on \$2.00 a week. Would you not *feel* it more to give 10 cents from that amount, than you would to give 25 cents if you had \$5.00 a week to live upon? No Bible woman or Zenana teacher gets a salary of more than \$2.00 a *month*. Do you give as much in proportion as the Lord hath prospered you?

A FAMILIAR TALK

BY THE CRADLE ROLL SECRETARY.

| | |
|-------------------------------------|--------------------------------------|
| "If all the seas were one sea, | What a great man he would be! |
| What a great sea that would be! | And if the great man took the great |
| And if all the trees were one tree, | ax, |
| What a great tree that would be! | And cut down the great tree, |
| And if all the axes were one ax, | And let it fall into the great sea, |
| What a great ax that would be, | What a splash-splash that would be!" |
| And if all the men were one man, | |

Do you remember the old nursery jingle? And do you know what I've been thinking all this month as the different reports of all the rallies came in,—that if all the Rallies were *one* Rally what a *great* Rally that would be. Wouldn't you like to see our Little Light Bearers at once, over twelve hundred little people with their dear sweet faces, little bits of sunshine, every one of them? What a happy time we should have together, for is it not true that "all the world loves a baby?"

Dear little Light Bearers, I can not really see you even with my "four eyes," but I can see you all in my imagination and I do so much want to hear from you ALL.

Superintendents, whether your Roll is large or small, won't you please write and tell me about it and about your Rally? For I hope you, each and all, either have held, or are planning to hold one in the very near future. I'm sure you all feel that no occasion for the whole year is so delightful and charming as the Cradle Roll reception. And please don't anyone think that it won't make any difference whether *you* report or not; it does make a lot of difference in the report of our work. It's good for us sometimes to realize a little of our own importance in the world, and this is one of the times. In a few weeks our books for this year must be closed, and this year's work with all its imperfections will be a thing of the past. How much there is undone which we thought to have done; how many things which we wish we had planned differently. The past we cannot recall, but will you not, *each* one, help us to make this year's work as full as possible, at this late day, by sending your report? I'd like to receive a hundred reports in the next three weeks; will *you* write one of them?

Please remember that all *membership dues* should be sent to Miss DeMeritte. For all information and supplies send to your Secretary, who will be glad to help you in any way possible. A few reports of Rallies follow. We expect to have a lot more for the November HELPER. Some more which I already have are good and will encourage all our workers, I know. Praying that God will help us all to work on, and trust on, bringing *better* up to *best* in all our work, I am,

Your Cradle Roll Secretary,

LAURA E. HARTLEY.

REPORTS OF RALLIES

MANCHESTER, N. H.—Our Cradle Roll Rally was held May 22, from three to five, in the church parlors. There were forty-six children present with their mothers and friends. We have 52 L. L. B.'s and 23 A. L. B.'s, making a total of 75. The mite boxes contained \$11.32. The interest the children take in this work is gratifying to the older ones and more than repays for the work done. Refreshments were served and a good time was enjoyed by all present.

(MRS.) EMMA D. GARLAND, Sup't.

JAMESTOWN, KANSAS—Our Cradle Roll Rally was held June 5th. There were about 25 children present. A short program of recitations and songs was given and the collection amounted to \$4.89. The table was set for eighteen little folks, and a picnic dinner was served. A pyra-

mid cake, eighteen inches high, lettered with candy; another marked "Cradle Roll," and several others, pleased the little folks. After dinner, they were treated with peanuts and candy and enjoyed a good play on the lawn.

(MRS.) ATHA ASHLEY, Supt.

PORTLAND, ME.—The Cradle Roll society of the First Free Baptist church held its annual meeting on Friday afternoon, June fourteenth, in the vestry of the church. There were twenty-eight little people and twenty-seven adults in attendance. The collection amounted to \$6.45. Ice cream and cake were served. The Mother Goose Missionary entertainment was much enjoyed by the children. We had as guests the pastor, Rev. A. W. Jefferson, and Mrs. Jefferson, also the Cradle Roll secretary, Mrs. Laura Hartley of South Portland.

(MRS.) F. A. HILTON, Sec.

CAROLINA, R. I.—We held our Cradle Roll Rally Friday, June 7, with twenty-one children and their mothers present. The exercises were held in the house and consisted of Scripture reading, prayer, an account of the children supported by the Cradle Rolls, and an address, by Miss Helen Lathrope, to the mothers. As the roll was called the children came forward to a table and deposited the contents of their boxes, which amounted to \$5.75. Refreshments were then served on the lawn.

(MRS.) MARY L. TINKHAM, Sup't. . .

SCARBORO, ME.—A Cradle Roll Rally was held in the church, June 29. Twelve of the twenty-four members were present beside other children. Recitations, songs, and violin solos by a little girl, made up an interesting program. Refreshments were served.

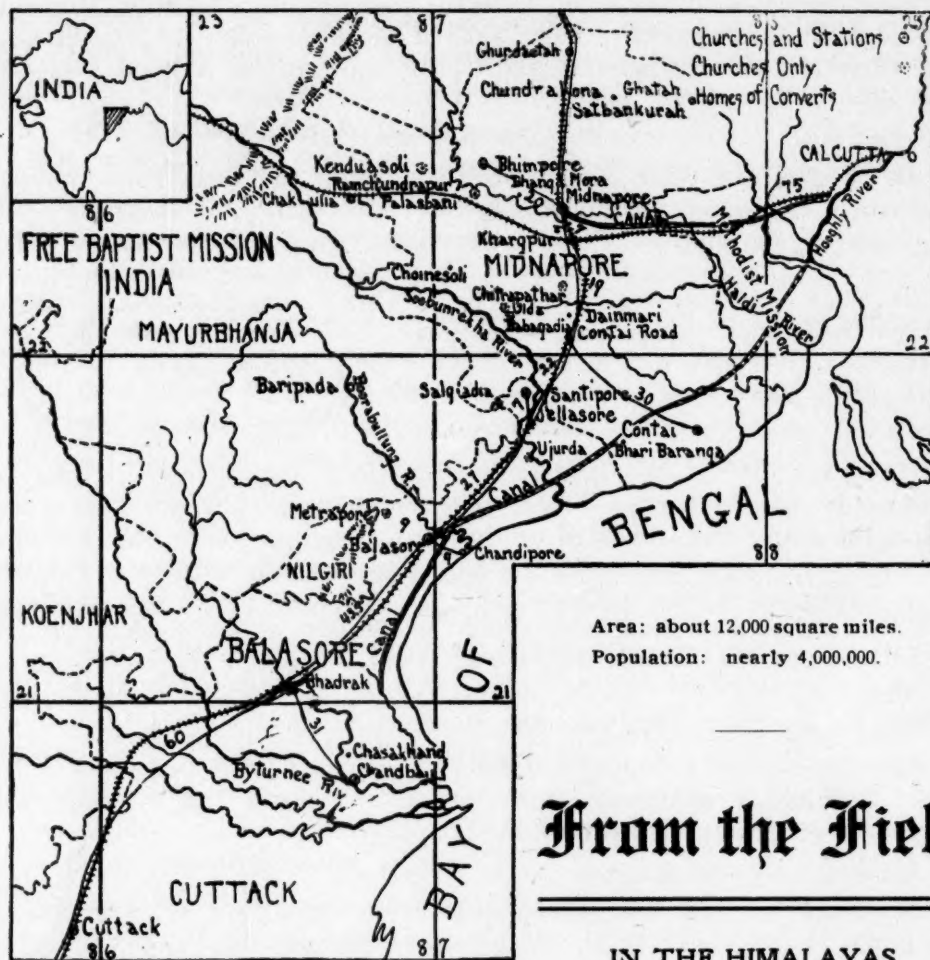
(MRS.) JOHN JOHNSON, Sup't.

SOUTH PORTLAND, ME.—Wednesday afternoon, June 19, a reception was given in the vestry to all the babies in the parish. Rugs, rockers, flowers and pictures, with the bright June sunshine over all, made the room very attractive. A very short program was given, but most of the time was spent by the little ones in playing with the games and dolls which some of the older children brought for that purpose. Maud Jose and Katherine Hartley sang a duet, one tiny little miss recited:

| | |
|-----------------------------------|--------------------------------|
| "What are little babies for? | Can they even hold themselves? |
| Say, Say, Say, | Nay, Nay, Nay. |
| Are they good-for-nothing things? | What are little babies for? |
| Nay, Nay, Nay. | Say, Say, Say, |
| Can they walk upon their feet? | Are they made for us to love? |
| Say, Say, Say, | Yea, Yea, Yea." |

Light refreshments were served, a collection was taken, and we separated, mothers and children all saying they had enjoyed the afternoon.

(MRS.) HENRY HIGGINS, Sup't.



From the Field

IN THE HIMALAYAS

There are compensations.

Here, under the pines with the flickering light and shade, the spicy odor of the needle carpet, the familiar "whispering" in the branches, the caressing breeze, the call of birds, the grand old amphitheater of wooded hills and the wonderfully clear, blue sky over all, one could be willing to endure much in order to enjoy all this, and could almost forget the dusty plains, the stifling heat, the poverty and sin, and imagine he had reached the new heavens and the new earth!

This is our vacation month and the Midnapore missionaries have gone their different ways for rest and recuperation. Mr. and Mrs. Wyman and Dr. Mary to Chandipore by the sea, I to this mountain home,

and Miss Butts to the homeland on her furlough. Just before she left, the whole Christian community turned out to give her a farewell meeting. The crowded chapel, the words of appreciation of her work among them and regret at her going, the flowers with which they garlanded her, the many parting gifts as tokens of love and good will, all showed the warm place she had gained in their lives.

I was at the wharf to see her off, in Calcutta, on the 27th of last month, as were also Dr. and Mrs. Kennan; for their little girl, Ada Bell, was going by the same steamer, and Edith Phillips as well. I left, after seeing them on the steam launch that was to take them down the river to the big steamer, but the parents still sat there, evidently determined not to lose sight of their girl till obliged to.

I think my last letter was written just after our wonderful meetings at Santipore, in February. In March, even more wonderful manifestations were given at our Q. M. in a little Santal village and some of those who had attended the Santipore meetings unmoved were melted then and count it an epoch in their lives. I hope some of the missionaries who passed through those experiences have written to the home friends, as it was another instance of God's granting wonderful visions of Himself. I was not there for at the same time the National W. C. T. U. convention was being held in Bombay and as their Cor. Secy. it seemed rather necessary I should be there. Mrs. Griffin was delegate from Bengal, Dr. Mary went because she wanted to go and, with two other ladies from Calcutta, we made a party of five who crossed the continent in the interests of temperance. The convention was not large in numbers but big in faith and hope. Mary Hunt's words do follow her as proved by the earnest efforts of the officials of the W. C. T. U. here to introduce Scientific Temperance Instruction into the schools of India and these efforts are meeting with more or less success in the different provinces. Quantities of literature are being distributed and the mistaken idea that Christianity stands for liquor drinking is being combatted. This idea is widespread, indeed, almost universal, for a teetotaler among the representatives of Christianity in official circles is almost never found!

After returning from Bombay I gave close attention to Zenana work and found that by daily, uninterrupted visiting I could nearly get around to my one hundred and fifty pupils in two months. The school that was broken up because of the conversion of the Hindu widow is again started near the same place and that same Hindu, now a Christian, teaches

there. This was not my plan, but the former teacher became ill and there was no other I could spare. The possibility of this school being started again, after having been closed but four months, shows the changed attitude toward us and our teachings. Years ago a native woman became a Christian in the city and the whole Zenana work was disorganized for nearly a year. This widow's conversion affected only the school in which she taught and that for so comparatively short a time.

The agitation and unrest among the Bengalis caused by the partition of Bengal seems to have spread to other provinces and we are now hearing not only of boycotting foreign goods but actual mobs and riots and a few days ago considerable damage was done to property in one of the principal towns of the Punjab. There is much talk among young men and students of "National feeling" and "Patriotism," and the freedom of the press has allowed most seditious writings to be scattered all over the country. Government has been very patient, but these latter outbreaks have brought swift punishment, and it remains to be seen what the outcome will be.

Before closing my letter, I want to take this opportunity to thank everybody who helped to make possible a wonderful Calendar which came to me on New Year's Day. A Friendship Calendar with "A Thought for every Day" from some friend—365 friends! It has been a perpetual comfort and source of amusement, instruction, reproof and exhortation, and more and more I wonder how it was done, for as I turn a leaf, day by day, I find delightful surprises in names from Maine to California and one of its special charms is the uncertainty as to who will speak to me next day and to know it is to go right on to the end of the year! I have sent postcards to nearly everyone who has greeted me so far, but I find a few whose names I do not recognize, or whose address is not given. To those I would, through the HELPER, send my hearty thanks for this delightful gift.

L. C. COOMBS.

"Midlands," Mussoorie, May 16, '07.

LETTER FROM MRS. COLDREN

DEAR HELPER—

I have for some time been thinking of writing you about our cold season work. First, we went out in our boat for a 12 days tour in De-

ember. Arthur, having arrived here early in the month, went with us. We went down the river about nine miles, then up a creek about a mile, from which place we visited three villages, all of which were a mile or more from the creek. We had good work there for several days, when we went farther down to another creek where I had never been before. At this place, also, we had a long walk to the village. The people all seemed glad to see us, and we determined to visit the place later on and have one of our Bible women come with us. We thought we would be able to come here with our tents by cart from the Bhudruck road. Arthur did not much enjoy going to the villages to be looked at and talked to in a language he could not understand. In the boat the mosquitos were very numerous and hungry and they seemed to have a special liking for Arthur, which made him quite uncomfortable. But we returned to the large river and down that to where we could look out to sea, then we went up a smaller river some distance and into another creek.

After a few day's work there we returned to Chandbali to get ready for Christmas, for our three hundred Sunday school children, and also to get Arthur's things ready to leave for school soon after Christmas.

On Thursday night, the 27th of December, he and I went on the canal steamer to go to Cuttack, where we stopped over Sunday, then to Coconada, where we again broke our journey. Leaving there Thursday night, we reached Bangalore about 2 p. m., Saturday. The next Monday Arthur's school began. I left there Wednesday afternoon, and after stopping 24 hours with a friend, on the way back, I reached Bhudruck late Saturday night and took a cart to go out on the road towards Chandbali to meet Mr. Coldren in camp. I reached the tent in time for a late breakfast. Mr. Coldren had given up my coming that day, thinking I would remain in Bhudruck over Sunday, but the train had been three hours late, So I was that much late in reaching camp. This was at a place half way from here to Bhudruck where, many years ago, there had been a Christian settlement of people from Balasore. Some had died, others became homesick and discouraged and had abandoned their homes and land there and returned to Balasore. We found a number of people who remembered them and inquired very kindly after certain ones. They also said they would be very glad to have Christian teachers and workers come there to live again. I never visited any villages in this country, anywhere, that pleased me as much as the villages there. The houses and yards were in good shape, clean and comfortable looking. The

women took me inside all the houses I visited and wanted me to talk to them. They listened very attentively to the Gospel story. We hope to be able to get a place there again for a preacher's family and another worker. There should be two families for company. There is a government girls' school there, which we visited and heard many of the girls read. We gave them some tracts and little books.

From this place we returned to Chandbali, calling at Chasikhand. We found we could not go with our tents by cart to Chordia village, where we had been by boat in December, but would have to go again by boat, which we did, taking the tents with us. Our preacher at Chasikband and his wife planned to go by the road, walking, and taking a coolie to carry their things. We reached that village on Saturday and put up our tent a mile from the creek in an open place between the two parts of the village. On Monday the preacher, Debraj Singh, and his good wife, Ella, came out there and worked with us that week. We also had two other preachers with us. Ella and I had a good time going about among the people of these two or three villages. But a number of men also wished to hear us sing and talk, and would crowd around us and keep the women away, so we had one of the preachers go with us a part of the time to talk to the men while we gave our full attention to the women. After we had been at this place three or four days the manager of the estate to which those villages and the surrounding farm lands belong, came to look after business connected with the estate. His men came two days before, 25 of them, and the people of the villages had to furnish them with vegetables, fish, milk, etc., free of cost, while they were there. The people were so busy preparing the rice and other things, and taking them to these men, that it somewhat interfered with our work, though a good number of people came to our tent from distant villages to see and hear. For an hour or so in the evenings we had Bible scenes thrown on the canvas by our magic lantern, accompanied by explanations by the preachers. After this we had prayer meetings with our workers, to which a good number of the Hindus stayed. Also we had morning meetings in our tent which were quite well attended.

One day when I was coming with Ella and her husband from our work, we saw a man in clean white clothes beating one of the villagers. Several baskets of vegetables were near him and he was calling to another man and asking where the fish were he had been ordered to bring. I did not hear the man make any reply, but when he came near enough,

the one with the white coat gave the other several smart slaps on the side of his face, and told him to go off and get the fish in a hurry. None of these things were paid for; all had to be supplied free by the villagers. This is the way the poor people are often treated by their own countrymen who are in a position to do so. The manager seemed like a nice man and no doubt would not approve of the people being treated so roughly, yet it is the custom for them to supply the raja or his manager with provisions, and all those under the raja in authority claim their share. These men do not belong to the government and it has nothing to do with it. The petty raja who owns much of the land about here is simply a large landlord; if he oppresses his people so much that they complain to government authorities and can prove their charges, they can get redress and the landlord is liable to lose his bonds. I hear that there is now an inquiry being made into some charges against this raja, by some of his tenants.

Many people in America think that the English government oppresses the people here very much. If they were to investigate matters themselves they would find that all real oppression comes from the people of the country who are in authority over the poor and lower classes.

Government really is a friend to the poor, but it has to work through native officials in many cases, so its real object may sometimes be thwarted. Then, too, the people are afraid to bring charges against their landlords and other natives in positions above them.

May the Gospel of Christ soon permeate all classes and transform their lives. Then such oppression will be impossible.

Yours in His Name,

Chandbali, India.

E. L. COLDREN.

TREASURER'S NOTES

New auxiliaries: Globeville, Mich., Pickwick and Truman, Minn.

Your treasurer is very glad to record the above new auxiliaries. Shall we not have a campaign this fall and winter in auxiliary making? For this purpose obtain of Mrs. A. D. Chapman, 12 Prescott St., Lewiston, Me., the leaflet "How To Organize."

June has been a very busy month, and a happy one, too; for I probably get as much pleasure out of trips taken for the work's sake as many people get who make a business of "taking a vacation."

First, under the direction of the Executive Committee of our society, I went to Harper's Ferry, to attend the meeting of the trustees of Storer College. Rev. Mr. Brackett notified me that the first session would be Tuesday evening, May 28, and supposing that "evening" means evening, I reached Harper's Ferry three hours late because, in the South, "evening" means "afternoon." Mrs. Cook has already reported the work in general in the July HELPER, but there are some things I wish especially to emphasize.

Not having been to Storer for four years, I found many improvements; these include the new Industrial buildings and new furnishings in Myrtle and Lincoln Halls. Then there is a marked increase of students, and improvement, I think, in the quality of work. Indeed, the whole atmosphere of the school is improved, making the outlook for the future very encouraging. President and Mrs. McDonald are putting all their energies into the work of strengthening the Institution; there is an excellent corps of teachers and Prof. Anthony, as President of the Board of Trustees, is giving time, thought and money to the work. Now is the hour for expansion. The needs in this direction have been outlined by Prof. Anthony in a recent article in the *Morning Star*; also he has told us about the immediate necessities, like a new heating plant in Anthony Hall.

Only one thing seems to stand in the way of a realization of our plans as trustees, and that is money. The smaller sums, such as Mrs. Metcalf is gathering for a new dormitory, are gladly received, and the larger sums must be secured. What I wish to urge is the hearty cooperation of Free Baptists in this advance movement in behalf of Storer College, giving all we can ourselves, and praying that the One who has control of "the gold and silver" will move those, who contribute liberally to institutions of learning, to give generously to Storer. Let us put an expectant spirit into this matter, remembering it is according to our faith as well as our works. How much we have of this faith for our beloved institution will be proven by results.

After the school closed, Mrs. Mosher, Mrs. Cook and myself—all of us, by the way, delightfully entertained by Mrs. Lightner—undertook to visit a few churches; but because of a heavy storm were obliged to give up two of them. As it was, Mrs. Brackett took us by carriage to Pleasant Valley; Mr. Brackett to Charlestown and Mrs. Mosher and I went by train to Luray.

One can ask for no more attentive audiences than are in our colored churches. As I write I see their earnest, upturned faces. At the meeting in Charlestown, Miss Ella Smith, one of our teachers at Storer, said some very practical things to the children; and all who have heard her know how much in earnest Mrs. Cook was.

On the last day of my stay at Harper's Ferry I attended the Teachers' Institute of Jefferson Co., which held its sessions in Anthony Hall. There were between twenty and thirty teachers present and most of them were graduates of Storer. It was a good opportunity to see what it has actually accomplished. That evening, by the kindness of Miss Smith, a reception was held in Myrtle Hall, and many of the teachers told their experiences. It was a very interesting two hours that we spent together. Beyond question Storer College is a positive factor in the education of colored people in West Virginia, and we, as a people, by our prayers and gifts, are responsible for its future growth.

After spending a few days with a friend in New Jersey, I returned to New England, rested in body and mind, and glad that the F. B. W. M. S. sent me South.

Next I went to the New Hampshire Yearly Meeting, held in Lakeport, where Rev. W. Getchell is pastor. The annual business meeting of the W. M. S. of N. H., called Tuesday afternoon, June 18, was devoted to reports and a workers' conference. The treasurer's report showed that the receipts exceeded the apportionment by over \$200. There was a very interesting talk about the workings of the new Plan with General Conference. Actual experience has satisfied N. H. women of its desirability; indeed, there was not an objector to its practical results, thus far. The coming General Conference and its vital issues claimed attention. At this point Mrs. Davis, our National President, called for prayers, which call was responded to by several women. At the public meeting, Wednesday afternoon, Mrs. Sanborn, the President, presided; the Corresponding Secretary, Mrs. Blanche Butterfield, read her report; that of the Treasurer, Mrs. Ethel Demeritt, was read, and Mrs. George, Mrs. Davis and Miss Butts gave addresses. Miss Butts was welcomed by the audience with the Chautauqua salute. New Hampshire may well congratulate itself on its officers—young, consecrated, efficient women.

The showing for the quarter ending May 31, was excellent. With another quarter's receipts as good, the year will close with the appropriations, assigned by General Conference to the F. B. W. M. S., paid in full; but, to do this, money must be contributed to the Contingent Fund.

Mrs. E. L. S. Tilden of Dorchester, Mass., has decided to support Keni, a Zenana teacher, at Balasore; the auxiliary at Saco, Me., has

voted to support school No. 13, in Midnapore, in memory of Miss Belle D. Thompson, who was greatly beloved by its members, and Tiogo Co. Q. M., Penn., takes the Head Pundit of the Girls' school at Balasore, at \$100 a year. "A friend," who does not let even your treasurer know her name, contributes \$100 to the foreign work, and this, with large Thank-Offerings, makes our receipts for June larger than those of any other month this year. Have we not much to be thankful for?

The Thank-Offerings for the year, to June 30, are as follows: New Hampshire, \$403.76; Maine, \$384.05; Rhode Island, \$160.43; Minnesota, \$141.55; Michigan, \$77.68; Massachusetts, \$77.25; New York, \$59.50; Iowa, \$26.05; Wisconsin, \$15.23; Kansas, \$11.12; Connecticut, \$10; Vermont, \$9.01; Ohio, \$6.35; California, \$2.00. Total, \$1,383.98; a little more than last year to the same date. I fear that not all offerings have been reported to me, but I give below a list of places as reported where the offering has been \$25 or more, classified by states in order of size: Saco, Portland, Acton and Milton Mills, Ocean Park, Biddeford, Lewiston and Bowdoinham Ridge, Maine; Laconia, Dover and Danville, New Hampshire; Haverhill, Massachusetts; Pawtucket and Elmwood Ave. church, Providence, Rhode Island; Poland, New York; Mason, Michigan; Minneapolis, Winnebago City and Brainard, Minnesota.

One thing more. Our financial year closes with August 31—the thirty-fourth year. Think: I am thirty-four years young in this work. They have been precious years, but you know you ought, for the work's sake, to be praying for that other woman. A year never drew near its close when we had more causes for thanksgiving than for this one. May August's receipts round it out so well that we shall take up another year's duties with fresh enthusiasm and increasing devotion to service for others. To this end will not auxiliaries remit all funds to the proper parties by August 25? If any have special gifts to make directly to the general treasurer, I shall be glad to receive them at once. Be careful to specify what the money is to be used for, and remember the Contingent Fund.

As we all know, the annual meeting of the F. B. W. M. S. is to be held in Cleveland, Friday afternoon, October 4, in connection with General Conference. It is important that our members, East and West, who can, should be present. Come prepared to solve the question how more young women can be interested in the work. This coming session of General Conference is full of deepest interest. Will we not remember it in the Quiet Hour? What shall the burden of our prayer be? My soul answers, "Thy will be done," for only God knows what is best. The world is marching forward and upward, and we want to be in harmony with his purpose. Surrender to His will must reveal it. Let us "be still" before Him and "know."

LAURA A. DEMERITTE, Treasurer.

Ocean Park, Me.

(All money orders should be made payable at Dover, N. H.)

Helps for Monthly Meetings

"With knowledge to supply the fuel, the Word and Spirit to add the spark, and prayer to fan the flame, missionary fires will be kindled, and souls will be set ablaze with holy zeal."



SEPTEMBER--Native Christians, Their Work and Gifts

Suggestive Program

| | |
|-------------------------------------|--------------------------------------|
| "The great, the wise, | ble ways |
| Lead on in triumph grand. Honor | Right royally, because God wills it, |
| and praise | lies |
| Is their just due. But for the com- | The World's chief hope of help and |
| mon days, | sympathies." |
| 'Tis with the many who tread hum- | |

MISSIONARY HYMN. PRAYER.

BIBLE READING: Prayer for Workers, Matt. 9:36-38; Luke 10:2; Rom. 10:1, 15; 2d Cor. 1:11; Eph. 6:18, 19; Phil. 1:3-5, 18, 19; Col. 4:2, 3, 12; 1st Thess. 5:25; 2d Thess. 3:1.—*Selected*.

CATECHISM. See leaflet, "A Free Baptist Foreign Mission Catechism," questions and answers 14 to 28; 35 and 36.

HYMN, "My Soul's Redeemer," by Rev. G. H. Hamlen.

PAPER—"Our Native Workers." Refer to article in this number.

Interesting items about the native work, gleaned from the Free Baptist Year Book for 1907, and the annual report number of the HELPER (December, 1906.)

PEN PORTRAITS, or stories briefly told, of native workers in India, Korea and the Islands of the Pacific; a. Chundra Lela (booklet can be obtained of Mrs. Chapman.) b. Seba. (See HELPER, Oct., '06.) c. "Elder Keel" (*Missionary Review*, July, '07) d. "Tiakwa, a Nugour woman," (also the *Review* for July.)

PRAYERS for more workers in our India field; for increase of power and efficiency of those already in service; for the keeping power of Christ in the daily lives of the native Christians; that we, the home workers, may be inspired to help them more actively by our lives, our prayers, our human interest and our gifts; for blessing upon the world wide work.

SINGING—"Blest Be the Tie That Binds."

NOTE—The leaflets and booklet mentioned can be obtained of Mrs. Chapman, also a leaflet on Zenana work. If *The Missionary Review of the World* is not available at the public library, it can be obtained for 25 cents per copy of Funk and Wagnalls Co., 44-60 E. 23d St., New York.

THE MISSIONARY HELPER BRANCH
OF THE
International Sunshine Society

Have you had a kindness shown?
Pass it on.
'Twas not given for you alone—
Pass it on.

Let it travel down the years,
Let it wipe another's tears,
Till in heaven the deed appears,
Pass it on.



As August is considered the vacation or rest month, we trust that all the International Sunshine Society members will not be unmindful of their sunshine privileges, and during the vacation will use every opportunity to scatter sunshine, and then be sure and write a letter to your president telling of the little deeds of kindness.

Mrs. Eckford G. Rogers, during a trip to the historic old town of Kingston, N. Y., cheered others by beautiful books of views and cards; to those who cannot visit these beauty spots of nature this is true sunshine. Miss Minnie Stevens also remembered others in this way while on a visit to Three Oaks, Michigan.

M. A. W., one of our most earnest helpers, has given \$2.00 to be divided between the International Sunshine Society and our work in India. We are always glad to receive gifts for the India Fund as it helps sunshine to keep in touch with the good work being done in India.

Mrs. Flora E. Burnham gave stamps for Branch postage, also rendered practical help to an aged person who was in need. Mrs. Angie P. Stearns is another sunshiner who is constantly lending a helping hand to those who need her.

Mrs. Lucy E. Hodgdon gave 20 cents in stamps also some cards, and requested that Miss Hannah J. Pickering of Newington, N. H. be enrolled. This sister is almost blind. Will someone please send her letters of good cheer? She makes her home with a Christian friend who reads her letters to her.

Mrs. Frank A. Roberts gave pretty cards stamped for mailing and sent the name of Mrs. Augusta E. Russell of North Conway, Kearsarge Village, N. H. Mrs. Russell is very deaf so is shut out from many of the pleasures of life. She would find comfort in writing and receiving letters.

Mrs. W. H. Roberts has sent poems and written letters of cheer to a number of the shut-in sisters. Mrs. M. J. Ray, who lives a life of daily sunshine to those around her, has remembered our Branch needs again with a gift of \$1.00. Mrs. Weymouth Johnson sent her mite to give a tired mother a day's outing.

Mrs. Etta Webber's report for this month was one of the best received; it was just brimful of acts of kindness. Mrs. B. A. Parker responded to our call for writing material, and gave thirty post cards and two writing tablets.

Through Mrs. Lizzie Watson, Treasurer, the Woman's Missionary Association of the Jefferson Street Free Baptist Church of Biddeford, Maine, sent \$2.00 for sunshine. It is very encouraging to have the different auxiliaries interested in our Branch work.

Mrs. Louis B. Campbell is trying to get a sick mother, who has to undergo an operation, into a New York Hospital where sunshine has a free bed. This sister lives in another state so there is some expense such as railway fare, etc. Small amounts will be gladly received by the president.

Practical Christian Living



OUR QUIET HOUR

(10 A. M.)

TODAY

| | |
|--------------------------------------|-------------------------------------|
| Give us this day our daily bread, we | That our poor souls may strengthen |
| pray, | as they ought, |
| And give us likewise, Lord, our | And starve not on the husks of yes- |
| daily thought, | terday. |

—Phillips Brooks.

Then Solomon offered burnt offerings unto the Lord, even as the duty of every day required it.—(Chron. 8:12, 13. R. v.)

Each day has its own work, its own worship, and its own supplies, "even as the duty of every day required."

So there are three pieces of practical wisdom that I would suggest, and one is—be content to take your work in little bits as it comes. Take short views and be content to let each day prescribe its tasks, and you have gone a long way to make all your days quiet and peaceful.

Then there is another piece of advice from this thought of each day having its own work, and that is—keep your ears open, and your eyes, too, to learn the lesson of what the day's work is.

There is generally abundance of direction for us if only we are content with the one-step-at-a-time direction.

It is not because God does not speak, but because we are too anxious to have our own way to listen quietly to His voice, that we make most of our blunders as to what the duty of every day requires. If we will be still and listen, and stand in the attitude of the boy-prophet before the glimmering lamp in the sacred place, saying, "Speak, Lord, for Thy servant heareth," we shall get sufficient instruction for our next step.

Only let us be sure of this, that no moment comes from God which has not in it boundless possibilities; and that no moment comes from God which has not in it stringent obligations. We neither avail ourselves of

the one, nor discharge the other, unless we come, morning by morning, to the new day that is dawning upon us, with some fresh consciousness of the large issues that may be wrapped in its unseen hours, and the great things for him that we may do ere its evening falls.

Every day has its own worship.

There is nothing that will help a man to do his day's work so much as the realization of Christ's presence. And that realization, along with its certain results, devotion of heart to Him and submission of will to His commandment, and desire to shape our lives to be like His, will make us masters of all circumstances strong enough for the hardest work that God can lay upon us.

There is nothing so sure to make life beautiful, and noble, and pure, and peaceful, and strong as this—the application to its monotonous trifles of religious principles. If you do not do little things as Christian men and women, and under the influence of Christian principle, pray what are you going to do under the influence of Christian principle? Use your religion on the trifles, or you will not be able to make much of it in the crises. "He that is faithful in that which is least is faithful also in much." The worship of every day is the preparation for the work of that day.

Every day has its own supplies. The manna fell every day, and was gathered and consumed on the day on which it fell. God gives us strength measured accurately by the needs of the day. You will get as much as you require, which is very often the case with Christian people, that is not because God did not send enough manna, but because their omer was not ready to catch it as it fell. The day's supply is measured by the day's need.

God makes no mistakes in His weights and measures. He gives us each sufficient strength to do His will and to walk in His ways; and if we do not do His will or walk in His ways, or if we find our burden too heavy, our sorrows too sharp, our loneliness too dreary, our difficulties too great, it is not because "the Lord's hand is shortened that it cannot" supply, but because our hands are too slack that they will not take the sufficiency which he gives. In the midst of abundance we are starving. We let the water run idly through the open sluice instead of driving the wheels of life.

My friend, God's measure of supply is correct. If we were more faithful and humble, and if we understood better and felt more how deep is our need and how little is our strength, we should more continually be able to rejoice that He has given, and we have received, "even as the

duty of every day required."—*Gleanings from a sermon by Dr. Muc-Laren.*

PASS IT ON

Have you had a kindness shown?

Pass it on;

'Twas not giv'n for you alone,

Pass it on;

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears—

Pass it on.

Did you hear the loving word—

Pass it on;

Like the singing of a bird?

Pass it on;

Let its music live and grow,

Let it cheer another's woe;

You have reap'd what others sow,

Pass it on.

'Twas the sunshine of a smile—

Pass it on;

Staying but a little while!

Pass it on;

April beam, the little thing,

Still it makes the flow'rs spring,

Makes the silent birds to sing—

Pass it on.

Have you found the heav'nly light?

Pass it on;

Souls are groping in the night,

Daylight gone;

Hold thy lighted lamp on high,

Be a star in some one's sky;

He may live who else would die,

Pass it on;

Be not selfish in thy greed,

Pass it on.

Look upon thy brother's need,

Pass it on;

Live for self, you live in vain;

Live for Christ, you live again;

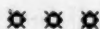
Live for Him, with Him you reign—

Pass it on.

—Henry Burton.

Words from Home Workers

" 'Tis work we love, and work we long to do
But always better work, and better still."



MAINE—The meeting of the W. M. S. of the Bowdoin Conference, held with the Lisbon Falls church in June, was a most excellent one. Mrs. A. T. Salley presided. Miss Myrtie Kinney of Lewiston gave a practical and clear cut address on what may be accomplished for missions by a few interested persons, or even one person. Mrs. Anthony gave an interesting talk on Storer College. A lovely solo, "Face to Face," was sung by Mrs. Plummer of Lisbon Falls, in her usual beautiful manner. The principal address was by Mrs. E. Burlingame Cheney of California on the subject, "The Influence on Woman of an Interest in Missions." It was very fine and her words were just what we needed to round out into a perfect whole the preceding parts.

C. A. R.

NEW HAMPSHIRE—The annual Thank-Offering meeting of the Franklin W. M. S. was held Tuesday evening, May 28, in the church vestry. An interesting program and social hour were enjoyed. Refreshments were served, also curry and rice as eaten by the natives of India. The offering was much larger than for several years.

The auxiliary has made some progress in the past year. We have made a study of our India field, taking up the various mission stations at each meeting. Some of our members joined with the C. E. society in studying "The Conquest of India," and, with our pastor as leader, the meetings were instructive and interesting. New members have been secured. A cradle roll superintendent has been appointed and she has done faithful work and secured eighteen children for a S S. Cradle Roll of Little Light Bearers. We have also, as an auxiliary, done something for relief work in helping worthy poor.

DAISY M. CALLEY, Sec.

KANSAS—The Woman's Missionary Society of the Hickory Grove Free Baptist church is in a flourishing condition with a membership of twenty-four members. The Society meets each second Thursday at the home of the members, in rotation. We had our annual Thank-Offering program on Friday evening of May 24th, at which a Foreign Mission service was held that was well received by a large and appreciative audience. An offering amounting to \$7.83 was taken. An earnest, Christian spirit pervades the society, and it is doing much to keep God's work going on.

MRS. EMMA G. BASTOW, Sec.
MRS. G. M. THOMAS, Pres.

Juniors



THE CHILDREN'S PLEDGE

| | |
|---|---|
| O, dear little children, whom we cannot see, | We'll send you our Jesus—he's your Jesus, too; |
| At home or abroad, where'er you may be, | We wish all your mammas knew how he loves you! |
| We love you, and so we have made a fine plan; | We'll send you our Bible, then, when you are grown, |
| We're going to help you as fast as we can. | You never will worship those idols of stone. |
| Your dear little faces are looking this way! | The light that shines here you will see by and by, |
| Your dear little hands reach to us today, | If to send it in earnest we little folks try; |
| And this is the secret we'll tell far and wide— | So we're saving our pennies and praying each night, |
| With you our best things we're going to divide! | That we may help make your lives happy and bright. —Selected. |

JUNIOR PROGRAM

"A CRUISE IN THE ISLAND WORLD." (Review—A District School.)

SINGING—"Working for Jesus" (Missionary Songs.—Page 5.)

SCRIPTURE LESSON: Our God.

- I. The only true God. (John xvii. 3.)
- II. He is the only wise God. (Jude xxv.)
- III. He is the God of all grace. (I Pet. v. 10.)
- IV. He is a God of love. (1 John iv 16.)

THE LORD'S PRAYER in concert.

SING some spirited missionary hymn or motion song.

PROGRAM IN OUTLINE. (Teacher strikes bell and calls the classes in order. Refer to the text-book for directions about arranging the room to represent a schoolroom; the preparation of the different classes and the recitation of lessons on the review. This should be one of the most delightful and effective programs of the year.)

1. Arithmetic Class.
2. Spelling Lesson for entire school.
3. Read-

ing Class. 4. Singing Lesson for entire school. 5. Drawing Class. 6. Writing Lesson for entire school. 7. Geography Class. 8. Question Quiz for entire school. 9. Mite Box March with music.

RECITATION—"The Children's Pledge."

SINGING—"Good Tidings." (Missionary Songs, Page 2.)

BOYS AND GIRLS

ARRANGED BY REV. W. O. AYER.

Do you know how "A Little Maid" became known all over the world? Just told of her Lord and what He could do. Her story and the good results can be found in the 5th Chapter of II Kings, if you are interested.

A small lad had only two little fishes and some small cakes; yet when they were given to the Lord, He so blessed them, that over 5,000 hungry people (a big crowd) had all they could eat. Read about it.—John 6:5 to 13.

Girls can find the shortest and oldest love story in existence.—John 3:16.

Did you know that the first Commandment with a promise was given to boys and girls?—Ex. 20-12. (long life.)

Can you repeat the prayer the Lord gave?—Matt 6:9 to 15.

Who was the Plucky Boy that had more courage than his big brothers, and a large company of other men, and how did he succeed?—Real Wild West Story. 1 Sam. 17:13 to 54.

Now these boys and girls didn't wait for big things to do for the Lord, but just did the little things as they came to them daily, and He blessed their work, just as He will yours, if you trust Him, love Him and ask Him.—Eccl. 12-1.

Braintree, Mass.

Katie was eating her breakfast one day. She had a spoonful of oatmeal, and was just about to raise it to her mouth when the sun shone across it, making it look yellow and warm.

"O Mamma!" said Katie, "think what I have just swallowed!"

"What was it, dear?" said her mother.

"A whole spoonful of sunshine!"

Contributions

F. B. WOMAN'S MISSIONARY SOCIETY

Receipts for June, 1907

MAINE

| | |
|---|---------------|
| Acton & Milton Mills Aux, T O 38.61 . . . \$ | 61 50 |
| Augusta Aux, Addl, T O 1.00 | 14 00 |
| Aroostook Con Aux | 5 00 |
| Bowdoin Conf Aux for Sin Cottage | 20 00 |
| Bowdoinham Ridge Aux T O | 25 60 |
| Bowdoinham Ridge C R 1.00; by Aux 2.00 (To be used as follows: 5.00 Sin Cot; 12.60 Miss Coombs' sal'y; 18.39 to com. L M Gen Soc'y of Mrs Anna M White and 9.21 on L M for Gen Soc'y Mrs Harriet Hall) | 3 00 |
| Cumberland Conf Coll Miss Coombs . . . | 11 00 |
| Charleston by Mrs John Tilton 1.00; Mrs Dell Stevens 1.00 | 2 00 |
| Canton for one share Miss Coombs' sal'y R Otisfield Ch T O 7.00; 3 mem fees for Cont Fd | 5 00 10 00 |
| Ft Fairfield Aux T O | 14 00 |
| Greene Aux for Miss Coombs | 5 00 |
| Groveville Aux Miss Coombs | 1 50 |
| Groveville by Mrs Owen | 1 00 |
| Houlton by dues | 24 75 |
| Island Falls S S for Miss Barnes | 4 00 |
| Limestone by Mrs Ralph Wentworth . . | 1 00 |
| Lisbon Aux T O | 19 49 |
| Lewiston Maine St F B S S for 2 sh Miss Barnes' sal'y | 11 00 |
| No Lebanon Aux Miss Coombs | 8 85 |
| New Limerick by dues | 6 00 |
| Ocean Park Toilers-by-the-Sea 50c T O Parsonsfield Q M Aux | 2 75 5 50 |
| Saco Aux T O for Belle D Thompson School at Mid | 25 00 |
| Saco Aux T O for Miss Barnes' sal'y . . | 8 00 |
| Saco Aux T O for Cont Fund | 11 00 |
| Saco Aux T O for Sin Cottage | 10 00 |
| Spragues' Mills by Mrs Bragdon | 1 00 |
| Sebec & Exeter Conf | 7 00 |
| So Limington Aux | 5 00 |
| So Portland & Cape Elizabeth Aux T O Cont Fund | 16 14 |
| So Portland & Cape Elizabeth Jrs for Miss Barnes | 4 00 |
| So Portland & Cape Elizabeth by Kath- arine Hartley for Miss Barnes | 4 00 |
| (20.00 of this is to make Mrs. Laura Hartley L M Gen Soc'y and 4.14 L M Gen Soc'y Miss Lena I Hannaford) | |
| Waterville Conf Aux | 1 25 |
| W Bowdoin Aux 11.00 Miss Coombs; 4.00 Miss Barnes; and 20.00 Mr George H Hamlen | 35 00 |
| York Co Conf for Cont Fund | 10 00 |
| York Co Conf Aux | 33 00 |

NEW HAMPSHIRE

| | |
|--|-------|
| Barrington Aux for Miss Butts \$ | 8 00 |
| Barrington S S Cont Fund | 1 36 |
| Bristol Aux 1 sh Miss Butts | 10 00 |
| Belknap Asso Coll | 4 41 |
| Belmont 2d Ch Miss Butts, Storer and Cont Fund 1/3 each | 7 35 |
| Belmont Ch C R Fees | 3 65 |

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|--|--------|
| Chickville Ch T O | 1 05 |
| Canterbury Mrs W D Phillips | 1 00 |
| Dover Aux Int Dpt S S 1 sh Miss Barnes' sal'y | 4 00 |
| Dover C R Cont Fund | 5 00 |
| Danville Aux | 2 00 |
| Danville Aux T O Cont Fund | 27 50 |
| Effingham Falls Aux T O | 5 50 |
| Effingham Falls Aux | 1 00 |
| Franklin Aux Miss Butts and Storer . . | 3 00 |
| Franklin Aux T O | 17 32 |
| Farmington Aux Miss Butts | 4 50 |
| Farmington Aux T O Cont Fund | 10 76 |
| Farmington Jrs Miss Barnes | 4 00 |
| Farmington C R | 4 30 |
| (Mrs F M Carter L M Gen. Soc'y) | |
| Gilmanton I W S S Miss Barnes | 4 00 |
| Gilmanton I W Mrs M G Osgood | 1 00 |
| Gonic Aux T O Miss Butts | 12 15 |
| Gonic C E Alma Seavey S O | 6 25 |
| Hampton Aux Miss Butts 3.63 bal L M Mrs D H Adams | 5 00 |
| Hampton Aux T O 16.37 and L M of Mrs Lillian Roberts | 20 00 |
| (This 20.00 for Sinclair Cottage) | |
| Jackson Aux T O for F M | 12 25 |
| Kittery Pt Aux | 4 00 |
| Laconia Aux | 16 00 |
| London Sinclair Cottage T O | 20 00 |
| Littleton Ch Cont Fund | 4 00 |
| London Centre Ch | 1 00 |
| Lakeport Aux | 1 00 |
| Leightons Corner Ch T O | 6 57 |
| Milton Aux Miss Butts | 9 82 |
| Manchester C R | 7 57 |
| Manchester Jrs Miss Barnes 4.00; Aux Miss Butts 5.25 | 9 25 |
| Moultonboro and Tuftonboro (T O 4.00) for Miss Barnes 12.85; C R T O 2.33 . | 15 18 |
| NOTE—In memory of one who believed in missions for Woms Work in India | 100 00 |
| No Sandwich work for Gen Wk | 5 50 |
| New Durham Q M Aux Cont Fund | 5 00 |
| New Durham Aux Miss Butts 14.85; C R 40c; A L B 75c | 16 00 |
| Portsmouth Aux | 17 75 |
| Rochester Aux H M 1.00; Miss Butts 6.50; T O 11.48 | 18 98 |
| Rockingham Asso Coll | 4 72 |
| Strafford 3rd Ch Miss Butts | 1 00 |
| Somersworth Aux T O Cont Fund 14.00; Bessie Peckham School Mid 4.00; Jrs for Miss Barnes 2.00 | 20 00 |
| So Berwick Aux T O | 12 45 |
| Strafford 2d Ch Aux Miss Butts | 5 00 |
| Strafford 2d Ch Aux T O Cont Fund . . | 10 00 |
| Wolfboro Q M Coll | 1 55 |
| Wilmot Flats Aux T O | 9 32 |
| Wentworth Ladies' Mite Box | 7 00 |
| Whitefield Aux Room Storer memory Mrs D Rowell 20.00; Miss Simms 10.00; (of which 18.00 is T O) and to cons Mrs Fannie J Manter L M | 30 00 |
| Whitefield Aux for Miss Butts | 20 00 |
| W Lebanon Aux H M 4.50; F M 4.50 . . | 9 00 |

| VERMONT | |
|--|-----------|
| Enosburg Falls Jrs Miss Barnes | \$ 2 00 |
| Orange Co Asso Coll Dr Smith | 8 44 |
| Wheelock Asso Coll Dr Smith | 4 00 |
| Williamstown W M S Dr Smith | 6 50 |
| MASSACHUSETTS | |
| Amesbury T O Mrs Lamprey 1.00; Mrs Moulton 1.00 | \$ 2 00 |
| Dorchester Mrs E L S Tilden for Keni Zen teach Mid | 25 00 |
| Lowell Chelmsford St for Sin Cottage | 5 00 |
| Lynn for Zen teach at Mid 6.25; T O 9.25 | 15 50 |
| Haverhill Aux 25.00 T O cons L M Mrs A P Boston and cons Miss Ellen Ring in part L M for Day School Bal 5 00; Cont Fd 11.50; and Dom Sci 11.50 | 28 00 |
| RHODE ISLAND | |
| Carolina Aux T O Ind to cons Mrs Ida M Brown L M | \$ 21 18 |
| Carolina Aux dues | 6 00 |
| Carolina Ch C R | 5 75 |
| Greenville Aux Gen Fund T O | 25 00 |
| Providence Rog Wms Y P S C E Kind | 18 75 |
| Providence Elmwood Ave Aux T O Kind | 15 00 |
| Providence Elmwood Ave Aux T O Ind 19.75 and 50c | 17 25 |
| Providence Plainfield St Ladies T O Kind | 12 70 |
| Taunton Aux T O Ind 10.00; dues 4.00; T O Kind 10.00 | 24 00 |
| NEW YORK | |
| Gibson Q M for Heran Das teacher in Hindu School at Bal | \$ 4 28 |
| Poland (4.00 mem fees) (T O 35.00) 25.00 for F M; 10.00 for half sh in Sin Cot Storer; 20.00 cons Mrs Georgianna Buck L M in Gen Soc'y and 5.00 towards another L M | 39 00 |
| PENNSYLVANIA | |
| Tioga Co Q M W M S for Sorada in S O | \$ 12 00 |
| WEST VIRGINIA | |
| Harper's Ferry Aux Jrs 1 sh Miss Barnes sal'y | \$ 4 00 |
| OHIO | |
| W Mansfield Aux T O | \$ 6 35 |
| ILLINOIS | |
| Chicago Union F B Ch Children Day Off Miss Barnes | \$ 2 50 |
| Pleasant View F B S S | 2 30 |
| WISCONSIN | |
| Diamond Bluff Y M W M S F M | \$ 5 00 |
| MICHIGAN | |
| Batavia W M S T O | \$ 6 80 |
| Battle Creek Mrs Harriet Phillips Stone 5.00 Miss Dawson; 10.00 Dr M Bachelder; 10.00 Dr S Smith | 25 00 |
| Calhoun & No Branch Q M Coll Storer | 2 26 |
| Cook's Prairie S S Child Day Off Miss Barnes 4.00; Aux T O Gen Fund 6.35; Aux Storer 3.30 | 13 65 |
| Litchfield Joy Bearers Miss Barnes | 1 50 |
| Litchfield Aux H M F M Storer 1.00 each and to be applied on L M Mrs Mary Waldo Litchfield Michigan | 3 00 |
| (7.50 bal due L M Mrs Electa Wright Homer Mich; 2.15 applied to membership Mrs Verrer Andrews Homer Mich) | |
| Onsted W M S T O and on L M Mrs Lunda L Smith | 20 50 |
| MINNESOTA | |
| Blue Earth Aux | \$ 7 50 |
| Granada Ira Clynick for Louinic in S O | 25 00 |
| Huntley W M S | 14 25 |
| Money Creek (T O) Jrs for Miss Barnes 4.00; Cont Fund 9.50 | 13 50 |
| Minneapolis Ch W M S F M 30.00; Storer 5.00; Cairo Mission 5.00; Western Wk Miss Moody 5.00 | 45 00 |
| Poplar Grove Aux (T O 5.34) | 7 85 |
| Winona W M S for Storer | 5 00 |
| Winnebago Q M Aux Off | 6 29 |
| Winnebago City (37.01 T O) for Cont Fd ½ H and F M | 50 86 |
| IOWA | |
| Aurora Aux for Miss Dawson | \$ 2 00 |
| Buchanan Q M for Miss Dawson | 3 27 |
| Central City Aux for Miss Dawson | 19 00 |
| Cedar Valley Q M for Miss Dawson 4.05 Incidental 50c | 4 55 |
| Dunkerton for Miss Dawson | 3 10 |
| Fairbank Aux Miss Dawson 2.50 & 8.50 | 11 00 |
| Lamont Aux Miss Dawson | 4 00 |
| Little Cedar Aux Miss Dawson | 5 00 |
| Six Mile Grove Miss Dawson | 9 00 |
| KANSAS | |
| Hickory Grove W M S for F M | \$ 4 00 |
| Jamestown Aux 5.44 T O for Miss Moody's sal'y and Western Wk; 4.89 C R and share Miss Barnes' sal'y | 10 33 |
| MISCELLANEOUS | |
| Inc Curtis Fund for Inc Fund | 25 00 |
| Total | \$1672 05 |
| LAURA A. DEMERITE, Treas. | |
| Ocean Park, Me. | |
| Per EDYTH R. PORTER, Asst. Treas. | |
| NOTES—Receipts constitute the following Life Members: Providence, R I, Elmwood Ave Aux, Mrs Ella S Allen Mrs Elmira W Langley and Mrs Ida F Ricker Litchfield, Mich, Mrs Emma Cobb Taunton, Mass, Mrs K J Rich and Mrs Eliza Crane Manchester, N H, Mrs Emma D Garland and Miss Flora Walker Spencer, Iowa, Mrs Martha Marcellus | |

FORM OF BEQUEST

I give and bequeath the sum of—to the Free Baptist Woman's Missionary Society, incorporated under the laws of the State of Maine.